Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Ya Sin

Revealed in Makkah

The Virtues of Surah Ya Sin

Al-Hafiz Abu Ya`la recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَنْ قَرَأَ يس فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، وَمَنْ قَرَأَ حم الَّتِي يُذْكَرُ فِيهَا الدُّخَانُ أَصْبَحَ مَغْفُورًا لَه

Whoever recites **Ya Sin** in the night, will wake up forgiven, and whoever recites **Ha Mim** in which **Ad-Dukhan** (the Smoke) is mentioned, will wake up forgiven.

Its chain of narration is good (**Jayyid**).

Ibn Hibban recorded in his Sahih that Jundub bin Abdullah, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَنْ قَرَأَ يس فِي لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللهِ عَزَّ وَجَلَّ غُفِرَ لَه

Whoever recites **Ya Sin** in the night, seeking the Face of Allah, will be forgiven.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يس

36:1 Ya Sin.

وَالْقُرْءَانِ الْحَكِيمِ

36:2 By the Qur'an, full of wisdom.

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

36:3 Truly, you are one of the Messengers,

عَلَى صِرَطٍ مُّسْتَقِيمٍ

36:4 On the straight path.

تَنزِيلَ الْعَزِيزِ الرَّحِيمِ

36:5 Sent down by the Almighty, the Most Merciful,

لِتُنذِرَ قَوْماً مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَـفِلُونَ

36:6 In order that you may warn a people whose forefathers were not warned, so they are heedless.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لاَ يُؤْمِنُونَ

36:7 Indeed the Word has proved true against most of them, so they will not believe.

The Messenger was sent as a Warner

Allah exalted says,

يس (١)

Ya Sin.

We have already discussed the individual letters at the beginning of Surah **Al-Baqarah**.

وَالْقُرْآنِ الْحَكِيمِ (٢)

By the Qur'an, full of wisdom,

> means, **Al-Muhkam** (perfect) which falsehood cannot come to from before it or behind it.

إِنَّكَ ...

Truly, you (means, O Muhammad),

... لَمِنَ الْمُرْسَلِينَ (٣)

عَلَى صِرَاطٍ مُّسْتَقِيمٍ (٤)

are one of the Messengers, on the straight path.

> means, following a straight methodology and religion, and an upright Law.

تَنزِيلَ الْعَزِيزِ الرَّحِيمِ (٥)

Sent down by the Almighty, the Most Merciful.

> means, this path which you have brought is a revelation from the Lord of might Who is Most Merciful to His believing servants.
>
> This is like the **Ayah**:
>
> وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِى مَا الْكِتَـبُ
> وَلاَ الإِيمَـنُ وَلَـكِن جَعَلْنَـهُ نُوراً نَّهْدِى بِهِ مَن نَّشَآءُ مِنْ عِبَادِنَا
> وَإِنَّكَ لَتَهْدِى إِلَى صِرَطٍ مُّسْتَقِيمٍ

صِرَطِ اللَّهِ الَّذِى لَهُ مَا فِى السَّمَـوَتِ وَمَا فِى الأٌّرْضِ أَلاَ إِلَى اللَّهِ تَصِيرُ الأٌّمُورُ

> And verily, you are indeed guiding (mankind) to the straight path. The path of Allah to Whom belongs all that is in the heavens and all that is on the earth. Verily, to Allah all matters return. (42:52-53)

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (٦)

In order that you may warn a people whose forefathers were not warned, so they are heedless.

> This refers to the Arabs, for no warner had come to them before him. The fact that they alone are mentioned does not mean that others are excluded, just as mentioning some individuals does not mean that all others are excluded. We have already mentioned the **Ayat** and **Mutawatir** Hadiths which state that the mission of the Prophet is universal, when we discussed the meaning of the **Ayah**: **قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللّهِ إِلَيْكُمْ جَمِيعًا** (Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.'') (7:158)

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ ...

Indeed the Word has proved true against most of them,

Ibn Jarir said,

> "The punishment has become inevitable for most of them, because Allah has decreed in the Mother of the Book (**Al-Lawh Al-Mahfuz**) that they will not believe.

... فَهُمْ لَا يُؤْمِنُونَ (٧)

so they will not believe.

> i.e. in Allah, or in His Messengers.

إِنَّا جَعَلْنَا فِى أَعْنَـقِهِمْ أَغْلَـلاً فَهِىَ إِلَى الأٌّذْقَـنِ فَهُم مُّقْمَحُونَ

36:8 Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدّاً وِمِنْ خَلْفِهِمْ سَدّاً فَأْغْشَيْنَـهُمْ فَهُمْ لاَ يُبْصِرُونَ

36:9 And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

وَسَوَآءٌ عَلَيْهِمْ أَءَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ

36:10 It is the same to them whether you warn them or you warn them not, they will not believe.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخشِىَ الرَّحْمَـنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

36:11 You can only warn him who follows the Reminder, and fears the Most Gracious unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.

إِنَّا نَحْنُ نُحْىِ الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُواْ وَءَاثَارَهُمْ وَكُلَّ شىْءٍ أَحْصَيْنَـهُ فِى إِمَامٍ مُّبِينٍ

36:12 Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers in Imam Mubin (a Clear Book).

The State of Those Who are decreed to be among the Doomed

Allah says: `In the case of those who are decreed to be among the doomed,

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلاَلاً فَهِيَ إِلَى الأَذْقَانِ فَهُم مُّقْمَحُونَ (٨)

Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.

Allah says: `In the case of those who are decreed to be among the doomed, when it comes to the matter of being guided, We have made them like a person who has a chain around his neck and whose hands are tied together beneath his chin so that his head is lifted up.' As Allah says: فَهُم مُّقْمَحُونَ (so that their heads are raised up).

Mentioning the chains around the neck is sufficient and there is no need to mention the hands, although they are referred to by implication.

Al-`Awfi said, narrating from Ibn Abbas, may Allah be pleased with him, concerning the **Ayah**:

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلاَلاً فَهِيَ إِلَى الأَذْقَانِ فَهُم مُّقْمَحُونَ

Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.

This is like the **Ayah**:

وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ

And let not your hand be tied (like a miser) to your neck. (17:29)

meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds.

... فَهُم مُّقْمَحُونَ

so that their heads are raised up.

according to Mujahid it means their heads are raised, and their hands are placed over their mouths, so they are restrained from doing anything good.

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا ...

And We have put a barrier before them,

Mujahid said,

"Between them and the truth.''

... وَمِنْ خَلْفِهِمْ سَدًّا ...

and a barrier behind them,

Mujahid said,

"Between them and the truth, so they are confused.''

Qatadah said,

"They move from one form of misguidance to another.''

... فَأَغْشَيْنَاهُمْ ...

and We have covered them up,

means, `We have blinded their eyes to the truth.'

Ibn Jarir said,

"It was narrated from Ibn Abbas, may Allah be pleased with him, that he used to recite "**Fa a`shaynahum**'' (instead of **Fa'aghshaynahum**), from **Al-`Asha** (weakness of the sight, blindness), which is a complaint of the eye.''

... فَهُمْ لاَ يُبْصِرُونَ (٩)

so that they cannot see.

means, they cannot benefit from goodness or be guided to it.

Abdur-Rahman bin Zayd bin Aslam said,

> "Allah placed this barrier between them and Islam and **Iman**, so that they will never reach it,''
>
> and he recited:
>
> إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ
>
> وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ
>
> Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment. (10:96-97)
>
> Then he said, "Whoever has been prevented by Allah, will never be able.''

Ikrimah said,

> "Abu Jahl said, `If I see Muhammad, I will do such and such.' Then Allah revealed:
>
> إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلاَلاً فَهِيَ إِلَى الأَذْقَانِ فَهُم مُّقْمَحُونَ
>
> وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ
>
> Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.
>
> **فَهُمْ لاَ يُبْصِرُونَ** (so that they cannot see).''
>
> He said,
>
> "They used to say, `Here is Muhammad,' and he would say, `Where is he? Where is he?' And he would not be able to see him.''

Ibn Jarir also recorded this.

وَسَوَاء عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ (١٠)

It is the same to them whether you warn them or you warn them not, they will not believe.

means, Allah has decreed that they will be misguided, so warning them will not help them and will not have any effect on them. Something similar has already been seen at the beginning of Surah **Al-Baqarah**,

and Allah also says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment. (10:96-97)

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ ...

You can only warn him who follows the Reminder,

means, `only the believers will benefit from your warning, those who follow the Reminder,' which is the Qur'an.

... وَخَشِيَ الرَّحْمَن بِالْغَيْبِ ...

and fears the Most Gracious unseen.

means, even when no one sees him except Allah, may He be blessed and exalted, he knows that Allah is watching him and sees what he does.

... فَبَشِّرْهُ بِمَغْفِرَةٍ ...

Bear you to such one the glad tidings of forgiveness, (i.e., of his sins),

... وَأَجْرٍ كَرِيمٍ (١١)

and a generous reward.

means, one that is vast and great and beautiful.

This is like the **Ayah**:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward. (67:12)

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى ...

Verily, We give life to the dead,

means, on the Day of Resurrection.

This also indicates that Allah gives life to the heart of whomever He wills among the disbelievers, those whose hearts have died in misguidance, by guiding them after that to the truth.

As Allah says after mentioning hardness of the heart:

اعْلَمُواْ أَنَّ اللَّهَ يُحْىِ الأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الأَيَـتِ لَعَلَّكُمْ تَعْقِلُونَ

Know that Allah gives life to the earth after its death! Indeed We have made clear the **Ayat** to you, that you may understand. (57:17)

... وَنَكْتُبُ مَا قَدَّمُوا ...

and We record that which they send before (them),

means, their deeds.

... وَآثَارَهُمْ ...

and their traces,

means, `We write down the deeds which they used to do themselves, and the legacy they left

behind, so We will requite them for that: if it is good, then We will reward them, and if it is evil, then We will punish them.'

This is like the **Hadith**:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً كَانَ لَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا،

وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّـــئَـةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا

Whoever starts (or sets an example of) something good in Islam, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest.

Whoever starts (or sets an example of) something evil in Islam, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest.

This was recorded by Muslim from Jarir bin Abdullah Al-Bajali, may Allah be pleased with him in which is detailed a story of the people from the Mudar tribe, who were wearing woolen rags.

Ibn Abi Hatim recorded this Hadith in full from Jarir bin Abdullah, may Allah be pleased with him. In it the Prophet then recited: وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ (and We record that which they send before (them), and their traces),

Muslim also recorded it with a different chain of narration.

There is also another Hadith recorded in Sahih Muslim from Abu Hurayrah, may Allah be pleased with him, who said,

"The Messenger of Allah said:

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ:

- مِنْ عِلْمٍ يُنْتَفَعُ بِهِ،
- أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ،
- أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ

When the son of Adam dies, all his deeds come to an end except three:

- knowledge which is beneficial to others,
- a righteous child who prays for him,
- or ongoing charity which he leaves behind.''

Sufyan Ath-Thawri reported that Abu Sa`id said, "I heard Mujahid say concerning the **Ayah**: إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ (Verily, We give life to the dead, and We record that which they send before (them), and their traces),

`What they left behind of misguidance.'''

Ibn Abi Najih and others said, narrating from Mujahid:

مَا قَدَّمُوا (that which they send before (them),

"Their deeds.''

وَآثَارَهُمْ (and their traces).

"Their footsteps.''

This was also the view of Al-Hasan and Qatadah.

وَآثَارَهُمْ (and their traces). "Their footsteps.'' Qatadah said,

"If Allah were to have neglected anything with regard to you, O son of Adam, He would have neglected what the wind could remove of these footsteps.''

But He takes into account the footsteps of the son of Adam and all his deeds; He even takes into account these footsteps and whether they are for the purpose of obeying Allah or disobeying Him. So, whoever can have his footsteps recorded for the purpose of obeying Allah, let him do that.

Imam Ahmad recorded that Jabir bin Abdullah, may Allah be pleased with him, said,

"There was an empty area around the **Masjid**, and Banu Salamah wanted to move to be closer to the **Masjid**. When the Messenger of Allah heard about that, he said to them:

I have heard that you want to move close to the **Masjid**.

They said, `Yes, O Messenger of Allah, that is what we want.'

He said:

يَا بَنِي سَلِمَةَ دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ،

دِيَارَكُمْ تُكْتَبْ آثَارُكُم

O Banu Salamah, stay where you are, and your footsteps will be recorded,

stay where you are, and your footsteps will be recorded.''

This was also recorded by Muslim from Jabir, may Allah be pleased with him.

Imam Ahmad recorded that Abdullah bin `Amr, may Allah be pleased with him, said,

"A man died in Al-Madinah and the Prophet prayed over him, and said,

يَا لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلِدِه

Would that he had died somewhere other than in his place of birth!

A man among the people said, `Why, O Messenger of Allah!'

The Messenger of Allah said:

إِنَّ الرَّجُلَ إِذَا تُوُفِّيَ فِي غَيْرِ مَوْلِدِهِ، قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطِعِ أَثَرِهِ فِي الْجَنَّة

When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise.''

It was also recorded by An-Nasa'i and Ibn Majah.

Ibn Jarir narrated that Thabit said,

"I was walking with Anas and I began to walk quickly. He took my hand and we walked slowly, and when we had finished praying, Anas said, `I walked with Zayd bin Thabit and I was walking quickly, and he said: O Anas! Do you not feel that your footsteps are being written down'''

There is no contradiction between this and the first report; on the contrary, this indicates the same thing somewhat more forcefully. Because these footsteps are being recorded, then those which are setting an example, whether good or bad, are more likely to be recorded. And Allah knows best.

... وَكُلَّ شَيْءٍ أحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢)

and all things We have recorded with numbers (as a record) in **Imam Mubin** (a Clear Book).

means, everything that exists is precisely dictated in a record in **Al-Lawh Al-Mahfuz**.

Al-Imam Al-Mubin here refers to the source of all records.

This was the view of Mujahid, Qatadah and Abdur-Rahman bin Zayd bin Aslam.

Similarly, Allah also says:

يَوْمَ نَدْعُواْ كُلَّ أُنَاسٍ بِإِمَـمِهِمْ

(And remember) the Day when We shall call together all human beings with their (respective) **Imam** (record of good and bad deeds. (17:71)

> meaning the Book of their deeds which will testify as to their deeds, whether they were good or bad.

This is like the **Ayat**:

وَوُضِعَ الْكِتَـبُ وَجِـىءَ بِالنَّبِيِّيْنَ وَالشُّهَدَآءِ

and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, (39:69)

and,

وَوُضِعَ الْكِتَـبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يوَيْلَتَنَا مَا لِهَـذَا الْكِتَـبِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا وَوَجَدُواْ مَا عَمِلُواْ حَاضِرًا وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!'' And they will find all that they did, placed before them, and your Lord treats no one with injustice. (18:49)

وَاضْرِبْ لَهُمْ مَّثَلاً

36:13 And put forward to them a similitude;

أَصْحَـبَ القَرْيَةِ إِذْ جَآءَهَا الْمُرْسَلُونَ

the Dwellers of the Town, when there came Messengers to them.

إِذْ أَرْسَلْنَآ إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُواْ إِنَّآ إِلَيْكُمْ مُّرْسَلُونَ

36:14 When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.''

قَالُواْ مَآ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ الرَّحْمَـنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلاَّ تَكْذِبُونَ

36:15 They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies.''

قَالُواْ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ

36:16 The Messengers said: "Our Lord knows that we have been sent as Messengers to you,''

وَمَا عَلَيْنَآ إِلاَّ الْبَلَـغُ الْمُبِينُ

36:17 "And our duty is only to convey plainly.''

The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were Destroyed

Allah says,

وَاضْرِبْ لَهُم ...

And put forward to them,

> Allah says, `O Muhammad, tell your people who disbelieve in you,'

... مَّثَلاً أَصْحَابَ الْقَرْيَةِ إِذْ جَاءهَا الْمُرْسَلُونَ (١٣)

a similitude; the Dwellers of the Town, when there came Messengers to them.

In the reports that he transmitted from Ibn Abbas, Ka`b Al-Ahbar and Wahb bin Munabbih - Ibn Ishaq reported that it was the city of Antioch, in which there was a king called Antiochus the son of Antiochus the son of Antiochus, who used to worship idols. Allah sent to him three Messengers, whose names were Sadiq, Saduq and Shalum, and he disbelieved in them.

It was also narrated from Buraydah bin Al-Husayb, Ikrimah, Qatadah and Az-Zuhri that it was Antioch.

Some of the **Imams** were not sure that it was Antioch, as we shall see below after telling the rest of the story, if Allah wills.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا ...

When We sent to them two Messengers, they denied them both;

> means, they hastened to disbelieve in them.

... فَعَزَّزْنَا بِثَالِثٍ ...

so We reinforced them with a third,

> means, `We supported and strengthened them with a third Messenger.'

Ibn Jurayj narrated from Wahb bin Sulayman, from Shu`ayb Al-Jaba'i,

> "The names of the first two Messengers were Sham`un and Yuhanna, and the name of the third was Bulus, and the city was Antioch (Antakiyah).

... فَقَالُوا ...

and they said,

> means, to the people of that city,

... إِنَّا إِلَيْكُم مُّرْسَلُونَ (١٤)

Verily, we have been sent to you as Messengers.

> meaning, `from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.'
>
> This was the view of Abu Al-Aliyah.

Qatadah bin Di`amah claimed that;

> they were messengers of the Messiah, peace be upon him, sent to the people of Antioch.

قَالُوا مَا أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا ...

They said: "You are only human beings like ourselves...''

> means, `so how could you receive revelation when you are human beings and we are human beings, so why do we not receive revelation like you If you are Messengers, you should be angels.'
>
> This is like what many of the nations said who disbelieved, as Allah has told us in the **Ayah**:
>
> ذَلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَـتِ فَقَالُواْ أَبَشَرٌ يَهْدُونَنَا
>
> That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us!'' (64: 6)
>
> meaning that they were amazed by that and they denied it.

And Allah says:

قَالُواْ إِنْ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَـٰنٍ مُّبِينٍ

They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.'' (14:10)

And Allah tells us that they said:

وَلَئِنْ أَطَعْتُمْ بَشَراً مِّثْلَكُمْ إِنَّكُمْ إِذاً لَّخَـسِرُونَ

"If you were to obey a human being like yourselves, then verily, you indeed would be losers.'' (23:34)

And Allah says:

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُواْ إِذْ جَآءَهُمُ الْهُدَى إِلاَّ أَن قَالُواْ أَبَعَثَ اللَّهُ بَشَرًا رَّسُولاً

And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger!'' (17:94)

These people said:

قَالُوا مَا أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمن مِن شَيْءٍ إِنْ أَنتُمْ إِلاَّ تَكْذِبُونَ (١٥)

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ (١٦)

You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies.''

The Messengers said: "Our Lord knows that we have been sent as Messengers to you.''

This means that the three Messengers answered them saying:

"Allah knows that we are His Messengers to you. If we were lying, He would have taken the utmost vengeance against us, but He will cause us to prevail and will make us victorious against you, and you will come to know whose will be the happy end in the Hereafter.''

This is like the **Ayah**:

قُلْ كَفَى بِاللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيداً يَعْلَمُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَالَّذِينَ ءامَنُوا بِالْبَـطِلِ وَكَفَرُوا بِاللَّهِ أُوْلَـئِكَ هُمُ الْخَـسِرُونَ

Say:

"Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth.''

And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers. (29:52)

وَمَا عَلَيْنَا إِلاَّ الْبَلاَغُ الْمُبِينُ (١٧)

And our duty is only to convey plainly.

means, `all we have to do is to convey to you the Message with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter, and if you do not respond, you will soon know the consequences of that.'

And Allah knows best.

قَالُواْ إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنتَهُواْ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ أَلِيمٌ

36:18 They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us.''

قَالُوا طَـٰئِرُكُم مَّعَكُمْ أَءِن ذُكِّرْتُم

36:19 They (Messengers) said: "Your evil omens be with you! Because you are admonished!

بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ

Nay, but you are a people mischievous.''

Allah tells,

قَالُوا ...

They (people) said:

i.e. the people of the city said to them,

... إِنَّا تَطَيَّرْنَا بِكُمْ ...

For us, we see an evil omen from you;

meaning, `we do not see in your faces any sign of good for our lives.'

Qatadah said,

"They were saying, `if something bad befalls us, it will be because of you.'''

Mujahid said,

"They were saying: People like you never enter a town, but its people are punished.''

... لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ ...

if you cease not, we will surely stone you,

Qatadah said,

"By throwing stones at you.''

... وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ (١٨)

and a painful torment will touch you from us.

means, a severe punishment.

قَالُوا ...

Their Messengers said to them:

... طَائِرُكُمْ مَعَكُمْ ...

Your evil omens be with you!

meaning, `they are thrown back at you.'

This is like the **Ayah** where Allah describes the people of Fir`awn:

فَإِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُواْ لَنَا هَـذِهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُواْ بِمُوسَى وَمَن مَّعَهُ أَلاَ إِنَّمَا طَائِرُهُمْ عِندَ اللَّهِ

But whenever good came to them, they said: "Ours is this.'' And if evil afflicted them, they ascribed it to evil omens connected with Musa and those with him. Be informed! Verily, their evil omens are with Allah. (7:131)

And the people of Salih said:

اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ قَالَ طَائِرُكُمْ عِندَ اللَّهِ

"We augur ill omen from you and those with you.'' He said: "Your ill omen is with Allah.'' (27:47)

And Allah said:

وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُواْ هَـذِهِ مِنْ عِندِ اللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُواْ هَـذِهِ مِنْ عِندِكَ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ فَمَا لِهَـؤُلاءِ الْقَوْمِ لاَ يَكَادُونَ يَفْقَهُونَ حَدِيثاً

And if some good reaches them, they say, "This is from Allah,'' but if some evil befalls them, they say, "This is from you.''

Say: "All things are from Allah,'' so what is wrong with these people that they fail to understand any word. (4:78)

... أَئِن ذُكِّرْتُم بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ (١٩)

(Do you call it ''evil omen'') because you are admonished! Nay, but you are a people mischievous.

means, `because of us, because we admonished you and told you to worship Allah Alone and with all sincerity, and in return you said what you said and threatened us. Nay, but you are a mischievous people.'

Qatadah said,

"This means, `Because we reminded you about Allah, you saw an evil omen in us. Nay, but you are a mischievous people'. ''

وَجَآءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى

36:20 And there came a man running from the farthest part of the town.

قَالَ يقَوْمِ اتَّبِعُواْ الْمُرْسَلِينَ

He said, "O my people! Obey the Messengers.''

اتَّبِعُواْ مَن لاَّ يَسْـَلُكُمْ أَجْراً وَهُمْ مُّهْتَدُونَ

36:21 "Obey those who ask no wages of you, and who are rightly guided.''

وَمَا لِيَ لاَ أَعْبُدُ الَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ

36:22 "And why should I not worship Him Who has created me and to Whom you shall be returned.''

أَءَتَّخِذُ مِن دُونِهِ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَـنُ بِضُرٍّ لاَّ تُغْنِ عَنِّى شَفَـعَتُهُمْ شَيْئاً وَلاَ يُنقِذُونَ

36:23 "Shall I take besides Him gods If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.''

إِنِّى إِذاً لَّفِى ضَلَـلٍ مُّبِينٍ

36:24 "Then verily, I should be in plain error.''

إِنِّى ءَامَنتُ بِرَبِّكُمْ فَاسْمَعُونِ

36:25 "Verily, I have believed in your Lord, so listen to me!''

Allah tells,

وَجَاء مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى ...

And there came a man running from the farthest part of the town.

Quoting what reached him from Ibn Abbas, Ka`b Al-Ahbar and Wahb bin Munabbih -- Ibn Ishaq reported that,

"The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Habib, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his **Fitrah** (natural inclination) was sound.''

Shabib bin Bishr said, narrating from Ikrimah, from Ibn Abbas, may Allah be pleased with him, that,

the name of the man mentioned in **Ya Sin** was Habib An-Najjar, and he was killed by his people.

... قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

He said: "O my people! Obey the Messengers.''

-- he urged his people to follow the Messengers who had come to them.

اتَّبِعُوا مَن لاَّ يَسْأَلُكُمْ أَجْرًا ...

Obey those who ask no wages of you,

> means, `for the Message which they convey to you,

... وَهُم مُّهْتَدُونَ (٢١)

and who are rightly guided.''

> and they are rightly-guided in what they are calling you to, the worship of Allah Alone with no partner or associate.'

وَمَا لِي لاَ أَعْبُدُ الَّذِي فَطَرَنِي ...

And why should I not worship Him Who has created me!

> means, `and what is there to stop me from sincerely worshipping the One Who has created me, and worshipping Him Alone, with no partner or associate.'

... وَإِلَيْهِ تُرْجَعُونَ (٢٢)

and to Whom you shall be returned.

> means, `on the Day of Resurrection, when He will requite you for your deeds: if they are good then you will be rewarded and if they are evil then you will be punished.'

أَأَتَّخِذُ مِن دُونِهِ آلِهَةً ...

Shall I take besides Him gods!

> This is a rhetorical question intended to rebuke and chastise.

... إِن يُرِدْنِ الرَّحْمَن بِضُرٍّ لاَّ تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلاَ يُنقِذُونِ (٢٣)

If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.

> means, `these gods whom you worship instead of Him possess no power whatsoever, if Allah wills me some harm,'
>
> فَلاَ كَـشِفَ لَهُ إِلاَّ هُوَ
>
> none can remove it but He. (6:17)
>
> `These idols can neither cause any harm nor bring any benefit, and they cannot save me from the predicament I am in.'

إِنِّي إِذًا لَّفِي ضَلاَلٍ مُّبِينٍ (٢٤)

Then verily, I should be in plain error.

> means, `if I were to take them as gods instead of Allah.'

إِنِّي آمَنتُ بِرَبِّكُمْ فَاسْمَعُونِ (٢٥)

Verily, I have believed in your Lord, so listen to me!

Ibn Ishaq said, quoting from what had reached him from Ibn Abbas, may Allah be pleased with him, Ka`b and Wahb,

> "He said to his people: إِنِّي آمَنتُ بِرَبِّكُمْ (`Verily, I have believed in your Lord) in Whom you have disbelieved, فَاسْمَعُونِ (so listen to me!)' means, listen to what I say.''

Or

> it may be that he was addressing the Messengers when he said: إِنِّي آمَنتُ بِرَبِّكُمْ (`Verily, I have believed in your Lord,) meaning, `Who has sent you,' (so listen to me!) meaning, `bear witness to that before Him.'

This was narrated by Ibn Jarir, who said,

> "And others said that this was addressed to the Messengers, and he said to them: `Listen to what I say and bear witness to what I say before my

Lord, that I have believed in your Lord and have followed you.'

This interpretation is more apparent, and Allah knows best.

Ibn Ishaq said, quoting from what had reached him from Ibn Abbas, may Allah be pleased with him,

Ka`b and Wahb, `When he said that, they turned on him as one, and killed him at once, and he had no one to protect him from that.'''

Qatadah said,

"They started to stone him while he was saying,

`O Allah, guide my people for they do not know, and they kept stoning him until he died a violent death, and he was still praying for them.'

May Allah have mercy on him.''

قِيلَ ادْخُلِ الْجَنَّةَ

36:26 It was said: "Enter Paradise.''

قَالَ يلَيْتَ قَوْمِى يَعْلَمُونَ

He said: "Would that my people knew.''

بِمَا غَفَرَ لِى رَبِّى وَجَعَلَنِى مِنَ الْمُكْرَمِينَ

36:27 "That my Lord (Allah) has forgiven me, and made me of the honored ones!''

وَمَآ أَنزَلْنَا عَلَى قَوْمِهِ مِن بَعْدِهِ مِن جُندٍ مِّنَ السَّمَآءِ وَمَا كُنَّا مُنزِلِينَ

36:28 And We sent not against his people after him an army from the heaven, nor was it needful for Us to send (such a thing).

إِن كَانَتْ إِلاَّ صَيْحَةً وَحِدَةً فَإِذَا هُمْ خَـمِدُونَ

36:29 It was but one Sayhah and lo! they (all) were still.

Allah tells:

... قِيلَ

It was said:

Muhammad bin Ishaq reported from some of his companions from Ibn Mas`ud, may Allah be pleased with him, that they stamped on him until his intestines came out of his back passage.

Allah said to him:

... ادْخُلِ الْجَنَّةَ ...

"Enter Paradise.''

> so he entered it with all its bountiful provision, when Allah had taken away from him all the sickness, grief and exhaustion of this world.

Mujahid said,

> "It was said to Habib An-Najjar, `Enter Paradise.'
>
> This was his right, for he had been killed. When he saw the reward,
>
> ... قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ (٢٦)
>
> He said: "Would that my people knew...''.''

Qatadah said,

> "You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allah had honored him, he said:
>
> ... قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ
>
> بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (٢٧)

He said: "Would that my people knew that my Lord has forgiven me, and made me of the honored ones!''

He wished that his people could know about what he was seeing with his own eyes of the honor of Allah.''

Ibn Abbas said,

"He was sincere towards his people during his lifetime by saying, يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ (O my people! Obey the Messengers), and after his death by saying: قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (Would that my people knew that my Lord (Allah) has forgiven me, and made me of the honored ones!)

This was recorded by Ibn Abi Hatim.

Sufyan Ath-Thawri narrated from `Asim Al-Ahwal from Abu Mijlaz: بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (That my Lord has forgiven me, and made me of the honored ones!)

"Because of my faith in my Lord and my belief in the Messengers.''

He meant that if they could see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers.

May Allah have mercy on him and be pleased with him, for he was so keen that his people should be guided.

Then Allah tells:

وَمَا أَنزَلْنَا عَلَى قَوْمِهِ مِن بَعْدِهِ مِنْ جُندٍ مِّنَ السَّمَاء وَمَا كُنَّا مُنزِلِينَ (٢٨)

And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.

Allah tells us that He took revenge on his people after they had killed him because He, may He be blessed and exalted, was angry with them, for

they had disbelieved in His Messengers and killed His close friend.

Allah tells us that He did not send an army of angels, nor did He need to send them, to destroy these people; the matter was simpler than that.

This was the view of Ibn Mas`ud.

According to the reports of Ibn Ishaq from some of his companions concerning the **Ayah**, **وَمَا أنزَلْنَا عَلَى قوْمِهِ مِن بَعْدِهِ مِنْ جُندٍ مِّنَ السَّمَاء وَمَا كُنَّا مُنزِلِينَ** (And We sent not against his people after him an army from the heaven, nor was it needful for Us to send). He said:

"`We did not seek to outnumber them, for the matter was simpler than that.''

إِن كَانَتْ إِلاَّ صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ (٢٩)

It was but one **Sayhah** and lo! they (all) were still.

He said,

"So Allah destroyed that tyrant king, and destroyed the people of Antioch, and they disappeared from the face of the earth, leaving no trace behind.

It was said that the words **وَمَا كُنَّا مُنزِلِينَ** (nor was it needful for Us to send (such a thing)), mean,

`We did not send the angels against the nations when We destroyed them; all We did was to send the punishment to destroy them.'

It was said that the words: **وَمَا أنزَلْنَا عَلَى قوْمِهِ مِن بَعْدِهِ مِنْ جُندٍ مِّنَ السَّمَاء** (And We sent not against his people after him an army from the heaven),

mean, another Message to them.

This was the view of Mujahid and Qatadah.

Qatadah said,

> "Allah did not rebuke his people after they killed him,
>
> إِن كَانَتْ إِلاَّ صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ
>
> It was but one **Sayhah** and lo! they (all) were still.''

Ibn Jarir said,

> "The former view is more correct, because the Message does not need to be brought by an army.''

The scholars of Tafsir said,

> "Allah sent Jibril, peace be upon him, to them, and he seized the pillars at the gate of their city, then he hurled one **Sayhah** upon them and lo! they (all) were still, to the last man among them, and no soul was left in any body.''

We have already referred to the reports from many of the **Salaf** that this city was Antioch, and that these three Messengers were messengers sent from the Messiah `Isa bin Maryam, peace be upon him, as Qatadah and others stated.

This is not mentioned by any of the later scholars of Tafsir besides him, and this issue must be examined from a number of angles.

- The first is that if we take this story at face value, it indicates that these men were Messengers from Allah, may He be glorified, not from the Messiah, peace be upon him, as Allah says:

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ

قَالُوا مَا أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمن مِن شَيْءٍ إِنْ أَنتُمْ إِلاَّ تَكْذِبُونَ

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

وَمَا عَلَيْنَا إِلاَّ الْبَلاَغُ الْمُبِينُ

> When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.''
>
> They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies.''
>
> The Messengers said: "Our Lord knows that we have been sent as Messengers to you, And our duty is only to convey plainly (the Message).''

If they had been from among the Disciples, they would have said something to indicate that they had come from the Messiah, peace be upon him. And Allah knows best. Moreover, if they had been messengers sent by the Messiah, why would the people have said to them, إِنْ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَ ("You are only human beings like ourselves'')

- The second is that the people of Antioch did believe in the messengers sent by the Messiah to them. Antioch was the first city to believe in the Messiah, and it is one of the four cities in which there are Christian patriarchs. These cities are:

- Jerusalem, because it is the city of the Messiah;
- Antioch, because it was the first city where all of the people believed in the Messiah;
- Alexandria, because it was in that city that they agreed to reform the hierarchy of patriarchs, metropolitans (archbishops), bishops, priests, deacons and monks; and
- Rome, because it is the city of the Emperor Constantine who supported and helped to establish their religion.

When he adopted Constantinople as his city, the Patriarch of Rome moved there, as has been mentioned

by several historian, such as Sa`id bin Batriq and others, both People of the Book and Muslims.

If we accept that, then the people of Antioch were the first to believe, but Allah tells us that the people of this town rejected His Messengers and that He destroyed them with one **Sayhah** and lo! they (all) were still. And Allah knows best.

- The third is that the story of Antioch and the Disciples of the Messiah happened after the **Tawrah** had been revealed. Abu Sa`id Al-Khudri, may Allah be pleased with him, and others among the **Salaf** stated that after revealing the **Tawrah**, Allah, may He be blessed and exalted, did not destroy an entire nation by sending a punishment upon them. Rather, He commanded the believers to fight the idolators. They mentioned this when discussing the **Ayah**: **وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِن بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى** (And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture) (28:43). This implies that the city mentioned in the Qur'an is a city other than Antioch, as also stated by more than one of the **Salaf**. Or, if we wish to keep the same name, it is possible that it is another Antioch, not the one which is well-known, for it is not known that it (the famous Antioch) was destroyed, either during Christian times or before. And Allah knows best.

يحَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلاَّ كَانُواْ بِهِ يَسْتَهْزِءُونَ

36:30 Alas for mankind! There never came a Messenger to them but they used to mock at him.

أَلَمْ يَرَوْاْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لاَ يَرْجِعُونَ

36:31 Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

36:32 And surely, all -- everyone of them will be brought before Us.

Woe to the Disbelievers!

Ali bin Abi Talhah reported that Ibn Abbas commented on the **Ayah**:

يَا حَسْرَةً عَلَى الْعِبَادِ ...

Alas for mankind!,

this means, woe to mankind!

Qatadah said: يَا حَسْرَةً عَلَى الْعِبَادِ (Alas for mankind!) means,

"Alas for mankind, who have neglected the command of Allah.''

The meaning is that they will feel regret and sorrow on the Day of Resurrection. When they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allah and went against the commands of Allah, for they used to disbelieve in them in this world.

... مَا يَأْتِيهِم مِّن رَّسُولٍ إِلاَّ كَانُوا بِهِ يَسْتَهْزِؤُون (٣٠)

There never came a Messenger to them but they used to mock at him.

means, they disbelieved him and made fun of him, and rejected the message of truth with which he had been sent.

The Refutation of the Belief in the Transmigration of Souls

Then Allah says:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنْ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لاَ يَرْجِعُونَ (٣١)

Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.

meaning, `do you not learn a lesson from those whom Allah destroyed before you of those who disbelieved in the Messengers? They came to this world only once, and will not return to it.'

It is not as many of those ignorant and immoral people claim that إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا ("There is nothing but our life of this world! We die and we live!'') (23:37). This was the belief in the cycle of reincarnation; in their ignorance they believed that they would come back to this world as they had been before. But Allah refuted their false belief and said: أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنْ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لاَ يَرْجِعُونَ (Do they not see how many of the generations We have destroyed before them Verily, they will not return to them).

Allah's saying:

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ (٣٢)

And surely, all -- every one of them will be brought before Us.

means, all of the past nations and those that are yet to come, will be gathered and brought to account before Allah, may He be glorified and exalted, on the Day of Judgement, and they will be requited according to their good and evil deeds.

This is like the **Ayah**:

وَإِنَّ كُـلاًّ لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ

And verily, to each of them your Lord will repay their works in full. (11:111)

وَءَايَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ

36:33 And a sign for them is the dead land.

أَحْيَيْنَـهَا وَأَخْرَجْنَا مِنْهَا حَبّاً فَمِنْهُ يَأْكُلُونَ

We give it life, and We bring forth from it grains, so that they eat thereof.

وَجَعَلْنَا فِيهَا جَنَّـتٍ مِّن نَّخِيلٍ وَأَعْنَـبٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ

36:34 And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.

لِيَأْكُلُواْ مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ

36:35 So that they may eat of the fruit thereof -- and their hands made it not.

أَفَلاَ يَشْكُرُونَ

Will they not then give thanks

سُبْحَـنَ الَّذِى خَلَقَ الأَزْوَجَ كُلَّهَا مِمَّا تُنبِتُ الأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لاَ يَعْلَمُونَ

36:36 Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own kind, and of that which they know not.

Proof of the Creator of the Universe and of Life after Death

Allah, may He be glorified and exalted, says:

وَآيَةٌ لَّهُمُ ...

And a sign for them,

means, evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead,

... الْأَرْضُ الْمَيْتَةُ ...

... is the dead land.

means, when it is dead and arid, with no vegetation, then Allah sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

Allah says:

... أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ (٣٣)

We give it life, and We bring forth from it grains, so that they eat thereof.

meaning, `We have made it a provision for them and their cattle.'

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنْ الْعُيُونِ (٣٤)

لِيَأْكُلُوا مِن ثَمَرِهِ ...

And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof --

means, `We have created therein rivers which flow to the places where they are needed, so that they may eat of their fruits.'

When Allah reminds them of the blessing that He bestows upon His creation by creating crops and plants, He mentions the different types and kinds of fruits.

Allah says:

... وَمَا عَمِلَتْهُ أَيْدِيهِمْ ...

and their hands made it not.

means, all of that could only come about by the mercy of Allah towards them, not by their own efforts and labor and strength.

This was the view of Ibn Abbas and Qatadah.

Allah says:

... أَفَلَا يَشْكُرُونَ (٣٥)

Will they not then give thanks!

meaning, will they not then give thanks for the innumerable blessings that He has bestowed upon them.

Ibn Jarir, however, understood the word **Ma** to mean **Alladhi** (i.e., a relative pronoun). In this case the meaning of the **Ayah** would be that they eat from the fruits provided by Allah's bounty and from what their own hands have done, i.e., by planting the seeds and tending the plants.

Ibn Jarir mentioned other possible interpretations in his **Tafsir**, but this is the interpretation that he favored. This interpretation also fits with the recitation of Ibn Mas`ud: لِيَأْكُلُوا مِن ثَمَرِهِ وَمِمَّا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ (So that they may eat of the fruit thereof -- and from what their own hands have done).

Then Allah says:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنبِتُ الْأَرْضُ ...

Glory be to Him Who has created all the pairs of that which the earth produces,

meaning, of crops and fruits and plants.

... وَمِنْ أَنفُسِهِمْ ...

as well as of their own (human) kind,

means, He made them into male and female.

... وَمِمَّا لَا يَعْلَمُونَ (٣٦)

and of that which they know not.

means, different kinds of creatures of which they know nothing.

This is like the **Ayah**:

وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

And of everything We have created pairs, that you may remember. (51:49)

وَءَايَةٌ لَّهُمُ الَّيْلُ

36:37 And a sign for them is the night.

نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ

We withdraw therefrom the day, and behold, they are in darkness.

وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا

36:38 And the sun runs on its fixed course for a term (appointed).

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the decree of the Almighty, the All-Knowing.

وَالْقَمَرَ قَدَّرْنَـهُ مَنَازِلَ حَتَّى عَادَ كَالعُرجُونِ الْقَدِيمِ

36:39 And the moon, We have decreed for it stages, till it returns like the old dried curved date stalk.

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ

36:40 It is not for the sun to overtake the moon, nor does the night outstrip the day.

وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

They all float, each in an orbit.

Among the Signs of the Might and Power of Allah are the Night and Day, and the Sun and Moon

Allah says:

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He brings the night as a cover over the day, seeking it rapidly. (7:54)

Allah says here:

وَآيَةٌ لَّهُمْ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ ...

And a sign for them is the night. We withdraw therefrom the day,

meaning, `We take it away from it, so it goes away and the night comes.'

Allah says:

... فَإِذَا هُم مُّظْلِمُونَ (٣٧)

and behold, they are in darkness.

As it says in the **Hadith**:

إِذَا أَقْبَلَ اللَّيْلُ مِنْ ههُنَا، وَأَدْبَرَ النَّهَارُ مِنْ ههُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِم

When the night comes from here, and the day departs from here, and the sun has set, then the fasting person should break his fast.

This is the apparent meaning of the **Ayah**.

Allah's saying:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٣٨)

And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing.

There are two views over the meaning of the phrase **لِمُسْتَقَرٍّ لَّهَا** (on its fixed course for a term (appointed)).

- The first view is that it refers to its fixed course of location, which is beneath the Throne, beyond the earth in that direction. Wherever it goes, it is beneath the Throne, it and all of creation, because the Throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the Hadiths.

Al-Bukhari recorded that Abu Dharr, may Allah be pleased with him, said, "I was with the Prophet in the **Masjid** at sunset, and he said:

يَا أَبَا ذَرَ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟

O Abu Dharr! Do you know where the sun sets?

I said, `Allah and His Messenger know best.'

He said:

فَإِنَّهَا تَذْهَبُ حَتّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى:

> It goes and prostrates beneath the Throne, and that is what Allah says: وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.)''

It was also reported that Abu Dharr, may Allah be pleased with him, said, "I asked the Messenger of Allah about the **Ayah**: وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا (And the sun runs on its fixed course for a term). He said:

مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ

> Its fixed course is beneath the Throne.''

- The second view is that this refers to when the sun's appointed time comes to an end, which will be on the Day of Resurrection, when its fixed course will be abolished, it will come to a halt and it will be rolled up. This world will come to an end, and that will be the end of its appointed time. This is the fixed course of its time.

Qatadah said: لِمُسْتَقَرٍّ لَّهَا (on its fixed course for a term (appointed)) means,

> "It has an appointed time and it will not go beyond that.''

It was also said that;

> this means, it keeps moving in its summer orbit for a certain time, and it does not exceed that, then it moves to its winter orbit for a certain time, and it does not exceed that.
>
> This was narrated from Abdullah bin `Amr, may Allah be pleased with him.

Ibn Mas`ud and Ibn Abbas, may Allah be pleased with them, recited this **Ayah** as: وَالشَّمْسُ تَجْرِي لَامُسْتَقَرٌّ لَّهَا (And the sun runs with no fixed course for a term),

> meaning that it has no destination and it does not settle in one place, rather it keeps moving night and day, never slowing down or stopping, as in the **Ayah**:
>
> وَسَخَّر لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَينَ
>
> And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you. (14:33)
>
> which means, they will never slow down or stop, until the Day of Resurrection.

... ذَلِكَ تَقْدِيرُ الْعَزِيزِ ...

That is the decree of the Almighty,

means, which none can oppose or prevent.

... الْعَلِيمِ (٣٨)

the All-Knowing.

Who knows every movement and every cessation of movement, Who has decreed that and Who has set it in motion following a pattern in which there are no differences or inversions, as Allah says:

فَالِقُ الإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing. (6:96)

And this is how this **Ayah** ends: **ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ** (That is the decree of the Almighty, the All-Knowing).

Then Allah says:

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ ...

And the moon, We have decreed for it stages,

meaning, `We have caused it to run in a different orbit, from which passing of the months can be deduced, just as night and day are known from the sun.'

This is like the **Ayah**:

يَسْـَلُونَكَ عَنِ الأَهِلَّةِ قُلْ هِىَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ

They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage (**Hajj**)." (2:189)

هُوَ الَّذِى جَعَلَ الشَّمْسَ ضِيَآءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ

It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. (10:5)

and,

وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَةَ الَّيْلِ وَجَعَلْنَآ ءَايَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ وَلِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَىْءٍ فَصَّلْنَاهُ تَفْصِيلاً

And We have appointed the night and the day as two **Ayat** (signs). Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation. (17:12)

So, He has given the sun its own light, and the moon its (reflection of) light, and has given each its own orbit. So the sun rises each day and sets at the end of the day, giving one kind of light all the time, but it moves, rising and setting at different points in the summer and winter, thus making the days and nights longer or shorter alternatively according to the season. Its authority is in the daytime, for it is the heavenly body that dominates the day.

As for the moon, Allah has decreed that it should pass through different phases. At the beginning of the month, the moon appears small when it rises. It gives off little light, then on the second night its light increases and it rises to a higher position, and the higher it rises the more light it gives -- even though it is reflected from the sun -- until it becomes full on the fourteenth night of the month. Then it starts to wane until the end of the month, until it appears like the old dried curved date stalk.

Ibn Abbas, may Allah be pleased with him, said,

> "This is the original stem (which connects the bunch of dates to the tree).''

The Arabs have a name for each set of three nights in a month, according to the phases of the moon.

- They call the first three nights **Ghurar**;

- the next three nights **Nufal**;

- the next three nights **Tusa`** (nine) -- because the last of them is the ninth.

- The next three nights are called **`Ushar** (ten) -- because the first of them is the tenth.

- The next three nights are called **Al-Bid** (white) -- because of the light of the moon which shines brightly throughout these three nights.

- The next three nights are called **Dura`**, the plural of **Dar`a'**, because on the first of them the night is dark from the moon rising late. **Dar`a'** refers to the black sheep, i.e., the one whose head is black;

- the next three nights **Zulam**;

- then **Hanadis**,

- then **Da'adi**;

- then **Mihaq**, because of the absence of moonlight at the beginning of the month.

Abu Ubayd did not recognize the names **Tusa`** and **`Ushar**, in the book Gharib Al-Musannaf.

... حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ (٣٩)

till it returns like the old dried curved date stalk.

لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ ...

It is not for the sun to overtake the moon,

Mujahid said,

> "Each of them has a limit which it does not transgress or fall short of. When the time of one comes, the other goes away, and when the time for one to prevail comes, the time of the other ceases.''

Ikrimah said concerning the **Ayah**, لَا الشَّمْسُ يَنبَغِي لَهَا أن تُدْرِكَ الْقَمَرَ (It is not for the sun to overtake the moon),

> this means that each of them has its time when it prevails. So it is not appropriate for the sun to rise at night.

... وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ...

nor does the night outstrip the day.

> means, after night has passed, it is not right for another night to come until it has been day. The authority of the sun is during the day and the authority of the moon is at night.

Ad-Dahhak said,

> "The night does not depart from here until the day comes from here -- and he pointed to the east.''

Mujahid said: وَلَا اللَّيْلُ سَابِقُ النَّهَارِ (nor does the night outstrip the day),

> "They seek one another rapidly.''

The meaning is that there is no gap between night and day; each of them follows the other with no interval, because they have been subjugated and are both constantly pursuing one another.

... وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٤٠)

They all float, each in an orbit.

> means, night and day, the sun and the moon, all of them are floating, i.e., revolving, in their orbits in the heaven.

This was the view of Ibn Abbas, Ikrimah, Ad-Dahhak, Al-Hasan, Qatadah and `Ata' Al-Khurasani.

Ibn Abbas, may Allah be pleased with him, and others among the **Salaf** said,

"In an orbit like the arc of a spinning wheel.''

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُونِ

36:41 And an Ayah for them is that We bore their offspring in the laden ship.

وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ

36:42 And We have created for them of the like thereunto, on which they ride.

وَإِن نَّشَأْ نُغْرِقْهُمْ فَلاَ صَرِيخَ لَهُمْ وَلاَ هُمْ يُنقَذُونَ

36:43 And if We will, We shall drown them, and there will be no shout for them, nor will they be saved.

إِلاَّ رَحْمَةً مِّنَّا وَمَتَاعاً إِلَى حِينٍ

36:44 Unless it be a mercy from Us, and as an enjoyment for a while.

Among the Signs of Allah is that He carried Them in the laden Ship

Allah tells us: another sign for them of His might and power is that He has subjugated the sea to carry ships, including -- most significantly -- the ship of Nuh , peace be upon him, in which Allah saved him and the believers, apart from whom none of the descendants of Adam were left on the face of the earth.

Allah says:

وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ ...

And an **Ayah** for them is that We bore their offspring,

means, their forefathers,

... فِي الْفُلْكِ الْمَشْحُونِ (٤١)

in the laden ship.

means, in the ship which was filled with luggage and animals, in which Allah commanded him to put two of every kind.

Ibn Abbas, may Allah be pleased with him, said,

"Laden means filled.''

This was also the view of Sa`id bin Jubayr, Ash-Sha`bi, Qatadah and As-Suddi.

Ad-Dahhak, Qatadah and Ibn Zayd said,

"This was the ship of Nuh peace be upon him.''

وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ (٤٢)

And We have created for them of the like thereunto, on which they ride.

Al-`Awfi said, narrating from Ibn Abbas, may Allah be pleased with him,

"This means the camel, for it is the ship of the land on which they carry goods and on which they ride.''

Ibn Jarir recorded that Ibn Abbas, may Allah be pleased with him, said,

"Do you know what the Ayah: وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ (And We have created for them of the like thereunto, on which they ride), refers to''

We said, "No.''

He said,

> "This refers to the ships which were made after the ship of Nuh, peace be upon him, which was similar to it.''

This was also the view of Abu Malik, Ad-Dahhak, Qatadah, Abu Salih and As-Suddi, that the **Ayah** وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ (And We have created for them of the like thereunto, on which they ride), refers to ships.

وَإِن نَّشَأْ نُغْرِقْهُمْ ...

And if We will, We shall drown them,

means, those who are on board the ships.

... فَلَا صَرِيخَ لَهُمْ ...

and there will be no shout for them,

means, there will be no one to save them from their predicament.

... وَلَا هُمْ يُنقَذُونَ (٤٣)

nor will they be saved.

means, from what has befallen them.

إِلَّا رَحْمَةً مِّنَّا ...

Unless it be a mercy from Us,

means, `but by Our mercy We make it easy for you to travel on land and sea, and We keep you safe until an appointed time.'

Allah says:

... وَمَتَاعًا إِلَى حِينٍ (٤٤)

and as an enjoyment for a while.

meaning, until a time that is known to Allah, may He be glorified and exalted.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

36:45 And when it is said to them: "Beware of that which is before you, and that which is behind you, in order that you may receive mercy.''

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَـتِ رَبِّهِمْ إِلاَّ كَانُوا۟ عَنْهَا مُعْرِضِينَ

36:46 And never came an Ayah from among the Ayat of their Lord to them, but they did turn away from it.

وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رِزَقَكُمُ اللهُ قَالَ الَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ اللَّهُ أَطْعَمَهُ إِنْ أَنتُمْ إِلاَّ فِى ضَلَـلٍ مُّبِينٍ

36:47 And when it is said to them: "Spend of that with which Allah has provided you,'' those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He would have fed! You are only in a plain error.''

The Misguidance of the Idolators

Allah tells us how the idolators persisted in their misguidance and in not paying attention to the sins that they had committed in the past or what was to happen to them in the future, on the Day of Resurrection.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ ...

And when it is said to them: "Fear of that which is before you, and that which is behind you...''

Mujahid said,

"This refers to sins.''

Others said, it is the opposite.

... لَعَلَّكُمْ تُرْحَمُونَ (٤٥)

in order that you may receive mercy.

> means, `so that, if you fear such things Allah will have mercy on you and will save you from His punishment.'

The wording implies that they would not respond. Rather that they would turn away and ignore that, as Allah says:

وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ ...

And never came an **Ayah** from among the **Ayat** of their Lord to them,

> meaning, signs of **Tawhid** and the truth of the Messengers,

... إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ (٤٦)

but they did turn away from it,

> means, they did not accept it or benefit from it.

وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمْ اللَّهُ ...

And when it is said to them: "Spend of that with which Allah has provided you,''

> means, when they are told to spend of that which Allah has provided to them on the poor and needy among the Muslims,

... قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا ...

those who disbelieve say to those who believe,

> means, about the believers who are poor,
>
> i.e., they say to those believers who tell them to spend on the needy,

... أَنُطْعِمُ مَن لَّوْ يَشَاء اللَّهُ أَطْعَمَهُ ...

Shall we feed those whom, if Allah willed, He (Himself) would have fed,

> meaning, `those whom you are telling us to spend on, if Allah had wanted to, He would have made them independent and fed them from His provision, so we are in accordance with the will of Allah with regard to them.

... إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ (٤٧)

You are only in a plain error.

> means, `by telling us to do that.'

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

36:48 And they say: "When will this promise be fulfilled, if you are truthful.''

مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ

36:49 They await only but a single Sayhah which will seize them while they are disputing!

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ

36:50 Then they will not be able to make bequest, nor they will return to their family.

The Disbelievers thought that the Day of Resurrection would never come to pass

Allah tells,

وَيَقُولُونَ ...

And they say:

> Allah tells us how the disbelievers thought that the Day of Resurrection would never come to pass, as they said:

... مَتَى هَذَا الْوَعْدُ ...

"When will this promise be fulfilled..."

يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا

Those who believe not therein seek to hasten it. (42:18)

... إِن كُنتُمْ صَادِقِينَ (٤٨)

if you are truthful.''

Allah says:

مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ (٤٩)

They await only but a single **Sayhah** which will seize them while they are disputing!

meaning, they are only waiting for a single shout which -- and Allah knows best -- will be the trumpet blast of terror when the Trumpet will be blown while the people are in their marketplaces and places of work, arguing and disputing as they usually do. While in this state, Allah will command Israfil to blow into the Trumpet, so he will sound a long note and there will be no one left on the face of the earth except he will tilt his head to listen to the sound coming from heaven. Then the people who are alive will be driven to the gathering place by a fire which will surround them on all sides.

Allah says:

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً ...

Then they will not be able to make bequest,

meaning, with regard to their possessions, because the matter is more serious than that,

... وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ (٥٠)

nor they will return to their family.

Numerous **Hadiths** and reports have been narrated about this, which we have mentioned elsewhere. After this there will be the Trumpet blast which will cause everyone who is alive to die, besides the One Who is Ever Living, Eternal. Then after that the trumpet blast of the resurrection will be sounded.

وَنُفِخَ فِى الصُّورِ فَإِذَا هُم مِّنَ الاٌّجْدَاثِ إِلَى رَبِّهِمْ يَنسِلُونَ

36:51 And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.

قَالُواْ يوَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا

36:52 They will say: "Woe to us! Who has raised us up from our place of sleep.''

هَذَا مَا وَعَدَ الرَّحْمَـنُ وَصَدَقَ الْمُرْسَلُونَ

(It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!''

إِن كَانَتْ إِلاَّ صَيْحَةً وَحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

36:53 It will be but a single Sayhah, so behold they will all be brought up before Us!

فَالْيَوْمَ لاَ تُظْلَمُ نَفْسٌ شَيْئاً وَلاَ تُجْزَوْنَ إِلاَّ مَا كُنْتُمْ تَعْمَلُونَ

36:54 This Day, none will be wronged in anything, nor will you be requited anything except that which you used to do.

The Trumpet Blast of the Resurrection

Allah says:

وَنُفِخَ فِي الصُّورِ ...

And the Trumpet will be blown

This will be the third blast of the trumpet, the trumpet blast of the resurrection when people will come forth from their graves.

Allah says:

... فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنسِلُونَ (٥١)

and behold from the graves they will come out quickly to their Lord.

Yansilun means they will be walking quickly.

This is like the **Ayah**:

يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سِرَاعاً كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ

The Day when they will come out of the graves quickly as racing to a goal. (70:43)

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ...

They will say: "Woe to us! Who has raised us up from our place of sleep.''

meaning, their graves, which in this world they thought they would never be raised from. When they see with their own eyes that in which they had disbelieved, قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا (They will say: "Woe to us! Who has raised us up from our place of sleep'').

This does not contradict the fact that they will be punished in their graves, because in comparison to what is to come afterwards, that will seem like a nap.

Ubayy bin Ka`b, may Allah be pleased with him, Mujahid, Al-Hasan and Qatadah said,

"They will sleep before the Resurrection.''

Qatadah said,

"That will be between the two trumpet blasts, they will say, `Who has raised us up from our place of sleep'''

When they say that, the believers will respond.

This was the view of more than one of the **Salaf**.

... هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ (٥٢)

(It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!''

Al-Hasan said,

"The angels will reply to them in this manner."

There is no contradiction because both are possible. And Allah knows best.

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ (٥٣)

It will be but a single **Sayhah**, so behold they will all be brought up before Us!

This is like the **Ayat**:

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ

فَإِذَا هُم بِالسَّاهِرَةِ

But it will be only a single **Zajrah**, when behold, they find themselves (on the surface of the earth) alive (after their death). (79:13-14)

وَمَآ أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

And the matter of the Hour is not but as a twinkling of the eye, or even nearer. (16:77)

and,

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً

On the Day when He will call you, and you will answer (His call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! (17:52)

which means, `We will issue but one command, and all of them will be gathered together.'

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا ...

This Day, none will be wronged in anything,

means, with regard to his deeds.

... وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ (٥٤)

nor will you be requited anything except that which you used to do.

إِنَّ أَصْحَـبَ الْجَنَّةِ الْيَوْمَ فِى شُغُلٍ فَـكِهُونَ

36:55 Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.

هُمْ وَأَزْوَجُهُمْ فِى ظِلَـلٍ عَلَى الاٌّرَآئِكِ مُتَّكِئُونَ

36:56 They and their wives will be in pleasant shade, reclining on thrones.

لَهُمْ فِيهَا فَـكِهَةٌ وَلَهُمْ مَّا يَدَّعُونَ

36:57 They will have therein fruits and all that they ask for.

سَلاَمٌ قَوْلاً مِّن رَّبٍّ رَّحِيمٍ

36:58 (It will be said to them): "Salam (Peace!)'' -- a Word from the Lord, Most Merciful.

The Life of the People of Paradise

Allah tells,

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ ...

Verily, the dwellers of the Paradise, that Day,

Allah tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else.

Al-Hasan Al-Basri and Isma`il bin Abi Khalid said,

"They will be too busy to think about the torment which the people of Hell are suffering.

... فِي شُغُلٍ فَاكِهُونَ (٥٥)

will be busy with joyful things.

Mujahid said:

"With the delights which they are enjoying.''

This was also the view of Qatadah.

Ibn Abbas, may Allah be pleased with him, said,

"This means that they will be rejoicing.''

هُمْ وَأَزْوَاجُهُمْ ...

They and their wives,

Mujahid said,

"Their spouses,

... فِي ظِلَالٍ ...

will be in pleasant shade,

means, in the shade of trees.''

... عَلَى الْأَرَائِكِ مُتَّكِؤُونَ (٥٦)

reclining on thrones.

Ibn Abbas, Mujahid, Ikrimah, Muhammad bin Ka`b, Al-Hasan, Qatadah, As-Suddi and Khusayf said:

> الْأَرَائِكِ (throne) means beds beneath canopies.

لَهُمْ فِيهَا فَاكِهَةٌ ...

They will have therein fruits, (means, of all kinds).

... وَلَهُم مَّا يَدَّعُونَ (٥٧)

and all that they ask for.

> means, whatever they ask for, they will find it, all kinds and types.

سَلَامٌ قَوْلًا مِن رَّبٍّ رَّحِيمٍ (٥٨)

"**Salam** (Peace!)'' -- a Word from the Lord (Allah), Most Merciful.

Ibn Jurayj said,

> "Ibn Abbas, may Allah be pleased with him, said, concerning this **Ayah**, Allah Himself, Who is the Peace (**As-Salam**) will grant peace to the people of Paradise.
>
> This view of Ibn `Abbas, may Allah be pleased with him, is like the **Ayah**:
>
> تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَـمٌ
>
> Their greeting on the Day they shall meet Him will be "Salam''. (33:44)

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

36:59 (It will be said): "And O you the criminals! Get you apart this Day.''

أَلَمْ أَعْهَدْ إِلَيْكُمْ يبَنِى ءَادَمَ أَن لاَّ تَعْبُدُواْ الشَّيطَـنَ إِنَّهُ لَكُمْ عَدُوٌّ مٌّبِينٌ

36:60 "Did I not command you, O Children of Adam, that you should not worship Shaytan! Verily, he is a plain enemy to you.''

وَأَنِ اعْبُدُونِى هَـذَا صِرَطٌ مٌّسْتَقِيمٌ

36:61 "And that you should worship Me. That is the straight path.''

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلاًّ كَثِيراً أَفَلَمْ تَكُونُواْ تَعْقِلُونَ

36:62 "And indeed he did lead astray a great multitude of you. Did you not then understand!''

The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection

Allah tells

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ (٥٩)

(It will be said): "And O you the criminals! Get you apart this Day.''

Allah tells us what the end of the disbelievers will be on the Day of Resurrection, when He commands them to get apart from the believers, i.e., to stand apart from the believers.

This is like the **Ayat**:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُواْ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ

And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place!

You and your partners.'' Then We shall separate them. (10:28)

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ

And on the Day when the Hour will be established -- that Day shall they be separated. (30:14)

يَوْمَئِذٍ يَصَّدَّعُونَ

On that Day they shall be divided. (30:43)

which means, they will be divided into two separate groups.

احْشُرُواْ الَّذِينَ ظَلَمُواْ وَأَزْوَجَهُمْ وَمَا كَانُواْ يَعْبُدُونَ

مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَطِ الْجَحِيمِ

(It will be said to the angels): "Assemble those who did wrong, together with their companions and what they used to worship, instead of Allah, and lead them on to the way of flaming Fire (Hell).'' (37:22-23)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (٦٠)

Did I not command you, O Children of Adam, that you should not worship **Shaytan**, Verily, he is a plain enemy to you.

This is a rebuke from Allah to the disbelievers among the sons of Adam, those who obey the **Shaytan** even though he was a plain enemy to them, and they disobeyed **Ar-Rahman** Who created them and granted them provision.

Allah says:

وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُّسْتَقِيمٌ (٦١)

And that you should worship Me. That is the straight path.

meaning, `I commanded you in the world to disobey the **Shaytan**, and I commanded you to worship Me, and this is the straight path, but you followed a different path and you followed the commands of the **Shaytan**.'

Allah says:

وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ...

And indeed he did lead astray a great multitude of you.

meaning, a large number of people.

This was the view of Mujahid, Qatadah, As-Suddi and Sufyan bin Uyaynah.

... أَفَلَمْ تَكُونُوا تَعْقِلُونَ (٦٢)

Did you not then understand!

means, `did you not have any understanding, when you went against the command of your Lord to worship Him alone, with no partner or associate, and you preferred to follow the **Shaytan**?'

هَـذِهِ جَهَنَّمُ الَّتِى كُنتُمْ تُوعَدُونَ

36:63 This is Hell which you were promised!

اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ

36:64 Burn (enter) therein this Day, for that you used to disbelieve.

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُواْ يَكْسِبُونَ

36:65 This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.

وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُواْ الصِّرَطَ فَأَنَّى يُبْصِرُونَ

36:66 And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see!

وَلَوْ نَشَآءُ لَمَسَخْنَـهُمْ عَلَى مَكَـنَتِهِمْ فَمَا اسْتَطَـعُواْ مُضِيّاً وَلاَ يَرْجِعُونَ

36:67 And if it had been Our will, We could have transformed them in their places. Then they would have been unable to go forward (move about) nor they could have turned back.

On the Day of Resurrection, it will be said to the disbelievers among the sons of Adam, after Hell has been shown to them as a rebuke; and warning:

هَذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ (٦٣)

This is Hell which you were promised!

meaning, `this is what the Messengers warned you about, and you did not believe them.'

اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ (٦٤)

Burn (enter) therein this Day, for that you used to disbelieve.

This is like the **Ayah**:

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to belie. Is this magic or do you not see! (52:13-15)

The Mouths of the Disbelievers will be sealed on the Day of Resurrection

Allah says,

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (٦٥)

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.

This will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allah will seal their mouths and cause their limbs to speak about what they did.

Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said,

"We were with the Prophet and he smiled so broadly that his molar could be seen, then he said:

Do you know why I am smiling?

We said, `Allah and His Messenger know best.'

He said:

مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟

فَيَقُولُ: بَلَى،

فَيَقُولُ: لَا أُجِيزُ عَلَيَّ إِلَّا شَاهِدًا مِنْ نَفْسِي،

فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا، وَبِالْكِرَامِ الْكَاتِبِينَ شُهُودًا،

فَيُخْتَمُ عَلَى فِيهِ، وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي فَتَنْطِقُ بِعَمَلِهِ، ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ، فَيَقُولُ:

بُعْدًا لَكُنَّ وَسُحْقًا، فَعَنْكُنَّ كُنْتُ أُنَاضِلُ

> Because of the way a servant will argue with his Lord on the Day of Resurrection. He will say, "O Lord, will You not protect me from injustice!''
>
> (Allah) will say, "Of course.''
>
> He will say, "I will not accept any witness against me except from myself.''
>
> (Allah) will say, "Today you will be a sufficient witness against yourself, and the honorable scribes will serve as witnesses against you.''
>
> Then his mouth will be sealed, and it will be said to his faculties, "Speak!'' So they will speak of what he did. Then he will be permitted to speak, and he will say,
>
> "May you be doomed! It was for you that I was fighting.''

This was recorded by Muslim and An-Nasa'i.

Ibn Jarir narrated that Abu Musa Al-Ash`ari, may Allah be pleased with him, said,

> "The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say, `Yes, O Lord, I did do that.'
>
> Then Allah will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them.
>
> Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, `O Lord, by Your glory, this angel has written down things that I did not do.'
>
> The angel will say to him, `Did you not do such and such on such a day and in such a place?'
>
> He will say, `No, by Your glory, I did not do that.' When he says this, Allah will seal his mouth.''

Abu Musa Al-Ash`ari, may Allah be pleased with him, said,

> "I think that the first part of his body to speak will be his right thigh.''
>
> Then he recited: الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn).

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ (٦٦)

And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see!

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, explained it:

> "Allah says, `If We willed, We could have misguided them all away from true guidance, so how could they be guided.''
>
> And on one occasion he said,
>
> "We could have blinded them.'''

Al-Hasan Al-Basri said,

> "If Allah willed, He could have covered their eyes and made them blind, stumbling about.''

Mujahid, Abu Salih, Qatadah and As-Suddi said,

> "So that they would struggle for the path, i.e., the right way.''

Ibn Zayd said,

> "The meaning of path here is the truth -- `How could they see when We have covered their eyes'''

Al-`Awfi reported that Ibn Abbas, may Allah be pleased with him said: فَأَنَّى يُبْصِرُونَ (how then would they see),

"They would not see the truth.''

وَلَوْ نَشَاء لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ ...

And if it had been Our will, We could have transformed them in their places.

Al-Awfi reported that Ibn Abbas, may Allah be pleased with him, said; "`We could have destroyed them.''

As-Suddi said,

"`We could have changed their form.''

Abu Salih said,

"`We could have turned them to stone.''

Al-Hasan Al-Basri and Qatadah said,

"`We could have caused them to sit on their feet.''

Allah says:

... فَمَا اسْتَطَاعُوا مُضِيًّا ...

Then they would have been unable to go forward,

meaning, move to the front,

... وَلَا يَرْجِعُونَ (٦٧)

nor they could have turned back.

meaning, move backwards.

They would have remained static, unable to move forwards or backwards.

وَمَن نّعَمِّرْهُ نُنَكِّسْهُ فِى الْخَلْقِ أَفَلاَ يَعْقِلُونَ

36:68 And he whom We grant long life -- We reverse him in creation. Will they not then understand?

وَمَا عَلَّمْنَـهُ الشِّعْرَ وَمَا يَنبَغِى لَهُ إِنْ هُوَ إِلاَّ ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ

36:69 And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an.

لِّيُنذِرَ مَن كَانَ حَيّاً وَيَحِقَّ الْقَوْلُ عَلَى الْكَـفِرِينَ

36:70 That he or it may give warning to him who is living, and that Word may be justified against the disbelievers.

Allah tells us that the longer the son of Adam lives, the more he becomes weak after being strong, and incapable after being able and active.

Allah tells:

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ...

And he whom We grant long life -- We reverse him in creation.

This is like the **Ayah**:

اللَّهُ الَّذِى خَلَقَكُمْ مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةٍ ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفاً وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave weakness and

gray hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful. (30:54)

And Allah says:

وَمِنكُمْ مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلاَ يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئاً

And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. (22:5)

The meaning here -- and Allah knows best -- is that Allah is telling us that this world is transient and will come to an end, it is not eternal and lasting.

Allah says:

... أَفَلَا يَعْقِلُونَ (٦٨)

Will they not then understand!

meaning, will they not think about how they were created, then they become gray-haired, then they become old and senile, so that they may know that they were created for another world that is not transient and will not pass away, and from which there is no way out, which is the Hereafter.

Allah does not teach His Messenger Poetry

Allah says:

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ ...

And We have not taught him poetry, nor is it suitable for him.

Allah tells us that He has not taught His Prophet Muhammad poetry.

...وَمَا يَنبَغِي لَهُ ...

nor is it suitable for him.

means, he did not know how to compose it, he did not like it and he had no natural inclination towards it.

It was narrated that he never memorized a stanza of poetry with the correct meter or rhyme -- he would transpose words or memorize it incompletely.

In Ad-Dala'il, Al-Bayhaqi recorded that the Messenger of Allah said to Al-Abbas bin Mirdas As-Sulami, may Allah be pleased with him:

أَنْتَ الْقَائِلُ: أَتَجْعَلُ نَهْبِي وَنَهْبَ الْعُبَيدِ بَيْنَ الْأَقْرَعِ وَعُيَيْنَة

You are the one who said: "Do you distribute my booty and the booty of the servants between **Al-Aqra`** and **`Uyainah**.''

He said, "It is **`Uyainah** and **Al-Aqra`**.''

He said:

الْكُلُّ سَوَاء

It is all the same. i.e., it means the same thing. And Allah knows best.

This is because Allah taught him the Qur'an, which **لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ** (Falsehood cannot come to it from before it or behind it; sent down by the All-Wise, Worthy of all praise). (41:42)

This is not poetry, as some of the ignorant disbelievers of the Quraysh claimed; neither is it sorcery, a fabrication or a magic spell, as the misguided and ignorant people variously suggested. The Prophet was naturally disinclined to compose verse, and was forbidden to do so by Divine Law.

... إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ (٦٩)

This is only a Reminder and a plain Qur'an.

means, it is clear and self-explanatory to the one who ponders and comprehends its meanings,

Allah says:

لِيُنذِرَ مَن كَانَ حَيًّا ...

That he or it may give warning to him who is living,

meaning, so that this plain Qur'an might warn every living person on the face of the earth.

This is like the **Ayat**:

لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ

that I may therewith warn you and whomsoever it may reach. (6:19)

وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ

but those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

Those who will benefit from his warning will be those whose hearts are alive and who have enlightened insight, as Qatadah said,

"Alive of heart and alive of insight.''

Ad-Dahhak said,

"This means wise.''

... وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ (٧٠)

and that Word may be justified against the disbelievers.

means, it is a mercy to the believers and evidence against the disbelievers.

أَوَلَمْ يَرَوْاْ أَنَّا خَلَقْنَا لَهُم مِمَّا عَمِلَتْ أَيْدِينَآ أَنْعـماً فَهُمْ لَهَا مَـلِكُونَ

36:71 Do they not see that We have created for them of what Our Hands have fashioned, the cattle, so that they are their owners.

وَذَلَّلْنَـهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

36:72 And We have subdued them unto them so that some of them they have for riding and some they eat.

وَلَهُمْ فِيهَا مَنَـفِعُ وَمَشَـرِبُ أَفَلاَ يَشْكُرُونَ

36:73 And they have (other) benefits from them, and (they get to) drink. Will they not then be grateful!

There is a Sign and a Blessing in Cattle

Allah mentions the blessing that He has bestowed upon His creation;

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا ...

> Do they not see that We have created for them of what Our Hands have fashioned, the cattle,
>
> > Allah mentions the blessing that He has bestowed upon His creation by subjugating these cattle for their use.

... فَهُمْ لَهَا مَالِكُونَ (٧١)

> so that they are their owners.
>
> Qatadah said,
>
> > "They are their masters.''

وَذَلَّلْنَاهَا لَهُمْ ...

> And We have subdued them unto them,
>
> > Meaning, He has made them subdue them. So they are submissive towards them and do not resist them; even if a young child comes to a camel he can make it kneel down, and if he wants

to, he can make it stand up and can drive it, and it will meekly be led by him. Even if the train consists of a hundred or more camels, they could all be led by a young child.

... فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ (٧٢)

some of them they have for riding and some they eat.

means, some of them they ride on their journeys, and use them to carry their burdens to all regions.

وَمِنْهَا يَأْكُلُونَ (and some they eat).

means, if they want to, and they slaughter and sacrifice them.

وَلَهُمْ فِيهَا مَنَافِعُ ...

And they have (other) benefits from them,

means, from their wool, fur, and hair, furnishings and articles of convenience, comfort for a time.

... وَمَشَارِبُ ...

and (they get to) drink.

means, their milk, and their urine for those who need it as medicine, and so on.

... أَفَلَا يَشْكُرُونَ (٧٣)

Will they not then be grateful!

means, `will they not worship the Creator and Subduer of that, without showing gratitude to others!'

وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ

36:74 And they have taken besides Allah, gods, hoping that they might be helped.

لاَ يَسْتَطِيعُونَ نَصرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ

36:75 They cannot help them, but they will be brought forward as a troop (against those who worshipped them).

فَلاَ يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

36:76 So, let not their speech then grieve you. Verily, We know what they conceal and what they reveal.

The gods of the Idolators are not able to help Them

Allah tells:

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ (٧٤)

And they have taken besides Allah, gods, hoping that they might be helped.

Allah denounces the idolators for taking the idols as gods alongside Allah, hoping that those gods will help them and provide for them and bring them closer to Allah.

Allah says:

لَا يَسْتَطِيعُونَ نَصْرَهُمْ ...

They cannot help them,

meaning, those gods cannot help their worshippers;

they are too weak, too insignificant and too powerless. Rather they cannot even help themselves or take revenge on those who want to harm them, because they are inanimate and can neither hear nor comprehend.

Allah's saying:

... وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ (٧٥)

but they will be brought forward as a troop.

means, at the time of Reckoning according to the view of Mujahid.

This means that those idols will be gathered together and will be present when their worshippers are brought to account, as this will add to their grief and will be more effective in establishing proof against them.

Qatadah said:

لَا يَسْتَطِيعُونَ نَصْرَهُمْ (They cannot help them), means the gods.

وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ (but they will be brought forward as a troop).

> "The idolators used to get angry for the sake of their gods in this world, but they could not do them any benefit or protect them from any harm, for they were merely idols.''

This was also the view of Al-Hasan Al-Basri.

This is a good opinion, and was the view favored by Ibn Jarir, may Allah have mercy on him.

Consolation for the Mercy to the Worlds

Allah says:

فَلَا يَحْزُنكَ قَوْلُهُمْ ...

So, let not their speech then grieve you.

means, `their denying you and their disbelief in Allah.'

... إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (٧٦)

Verily, We know what they conceal and what they reveal.

means, `We know everything about them, and We will punish them for their false claims and deal with them accordingly on the Day when none of their deeds, great or small, major or minor, will

be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.'

أَوَلَمْ يَرَ الإِنسَـنُ أَنَّا خَلَقْنَـهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مٌّبِينٌ

36:77 Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ

36:78 And he puts forth for Us a parable, and forgets his own creation.

قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ

He says: "Who will give life to these bones after they are rotten and have become dust!''

قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

36:79 Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!''

الَّذِى جَعَلَ لَكُم مِّنَ الشَّجَرِ الاٌّخْضَرِ نَاراً فَإِذَآ أَنتُم مِّنْه تُوقِدُونَ

36:80 He Who produces for you fire out of the green tree, when behold you kindle therewith.

The Denial of Life after Death, and the Refutation of this Idea

Mujahid, Ikrimah, Urwah bin Az-Zubayr, As-Suddi and Qatadah said,

"Ubayy bin Khalaf, may Allah curse him, came to the Messenger of Allah with a dry bone in his hand, which he was crumbling and scattering in the air, saying, `O Muhammad! Are you claiming that Allah will resurrect this.'

He said:

نَعَمْ، يُمِيتُكَ اللهُ تَعَالَى، ثُمَّ يَبْعَثُكَ، ثُمَّ يَحْشُرُكَ إِلَى النَّار

> Yes, Allah, may He be exalted, will cause you to die, then He will resurrect you and will gather you into the Fire.''

Then these **Ayat** at the end of Surah **Ya Sin** were revealed:

أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ ...

> Does not man see that We have created him from **Nutfah**. -- until the end of the Surah.

Ibn Abi Hatim recorded that Ibn Abbas, may Allah be pleased with him, said,

"Al-`As bin Wa'il took a bone from the bed of a valley and crumbled it in his hand, then he said to the Messenger of Allah: `Will Allah bring this back to life after it has disintegrated.'

The Messenger of Allah said:

نَعَمْ، يُمِيتُكَ اللهُ، ثُمَّ يُحْيِيكَ، ثُمَّ يُدْخِلُكَ جَهَنَّم

> Yes, Allah will cause you to die, then He will bring you back to life, then He will make you enter Hell.

Then the **Ayat** at the end of Surah **Ya Sin** were revealed.''

This was recorded by Ibn Jarir from Sa`id bin Jubayr.

Whether these **Ayat** were revealed about Ubayy bin Khalaf or Al-`As bin Wa'il, or both of them, they apply to all those who deny the resurrection after death. The

definite article "**Al**" in أَوَلَمْ يَرَ الْإِنسَانُ (Does not man (**Al-Insan**) see...) is generic, applying to all those who deny the Resurrection.

... أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ (٧٧)

that We have created him from **Nutfah**. Yet behold he (stands forth) as an open opponent.

> means, the one who is denying the resurrection, cannot see that the One Who initiated creation can recreate it. For Allah initiated the creation of man from semen of despised fluid, creating him from something insignificant, weak and despised, as Allah says:
>
> أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ
>
> فَجَعَلْنَـهُ فِى قَرَارٍ مَّكِينٍ
>
> إِلَى قَدَرٍ مَّعْلُومٍ
>
> Did We not create you from a despised water? Then We placed it in a place of safety, for a known period. (77:20-22)
>
> إِنَّا خَلَقْنَا الإِنسَـنَ مِن نُّطْفَةٍ أَمْشَاجٍ
>
> Verily, We have created man from **Nutfah**. (76:2)
>
> which means, from a mixture of different fluids. The One Who created man from this weak **Nutfah** is not unable to recreate him after his death.

Imam Ahmad recorded in his Musnad that Bishr bin Jahhash said,

> "One day the Messenger of Allah spat in his hand and put his finger on it, then the Messenger of Allah said:
>
> قَالَ اللهُ تَعَالَى:

ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ، مَشَيْتَ بَيْنَ بُرْدَيْكَ، وَلِلْأَرْضِ مِنْكَ وَئِيدٌ، فَجَمَعْتَ وَمَنَعْتَ، حَتَّى إِذَا بَلَغَتِ التَّرَاقِيَ قُلْتَ: أَتَصَدَّقُ، وَأَنَّى أَوَانُ الصَّدَقَةِ؟

Allah, may He be exalted, says:

"Son of Adam, how can you outrun Me when I have created you from something like this, and when I have fashioned you and formed you, you walk in your cloak on the earth and it groans beneath your tread. You accumulate and do not spend until the death rattle reaches your throat, then you say, `I want to give in charity,' but it is too late for charity.''

It was also recorded by Ibn Majah.

Allah says:

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (٧٨)

And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust.''

meaning, he thinks it unlikely that Allah, the Almighty Who created the heavens and the earth, will recreate these bodies and dry bones. Man forgets about himself, that Allah created him from nothing and brought him into existence, and he knows by looking at himself that there is something greater than that which he denies and thinks impossible.

Allah says:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (٧٩)

Say:

"He will give life to them Who created them for the first time! And He is the All-Knower of every creation!''

meaning, He knows about the bones in all areas and regions of the earth, where they have gone when they disintegrated and dispersed.

Imam Ahmad recorded that Rib`i said:

""Uqbah bin `Amr said to Hudhayfah, may Allah be pleased with him, `Will you not tell us what you heard from the Messenger of Allah?'

He said, `I heard him say:

إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ، فَلَمَّا أَيِسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا أَنَا مُتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا جَزْلًا، ثُمَّ أَوْقِدُوا فِيهِ نَارًا، حَتَّى إِذَا أَكَلَتْ لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي فَامْتُحِشَتْ، فَخُذُوهَا فَدُقُّوهَا فَذَرُّوهَا فِي الْيَمِّ، فَفَعَلُوا، فَجَمَعَهُ اللهُ تَعَالَى إِلَيْهِ، ثُمَّ قَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ اللهُ عَزَّ وَجَلَّ لَه

Death approached a man and when there was no longer any hope for him, he said to his family,

"When I die, gather a lot of firewood, then set it ablaze until my flesh is consumed and it reaches my bones and they become brittle. Then take them and grind them, and scatter them in the sea.''

So they did that, but Allah gathered him together and said to him:

"Why did you do that?''

He said, "Because I feared You.''

So Allah forgave him.'

Uqbah bin `Amr said, `I heard him say that, and the man was a gravedigger.'''

Many versions of this Hadith were recorded in the Two Sahihs.

One of these versions mentions that he commanded his sons to burn him and then grind his remains into small pieces, and then scatter half of them on land and half of them on the sea on a windy day. So they did that, then Allah commanded the sea to gather together whatever remains were in it, and He commanded the land to do likewise, then he said to him, "Be!'', and he was a man, standing.

Allah said to him. "What made you do what you did?''

He said, "The fear of You, and You know best.''

Straight away He forgave him.

Allah says:

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ (٨٠)

He Who produces for you fire out of the green tree, when behold you kindle therewith.

means, the One Who initiated the creation of this tree from water, when it has become green and beautiful, bearing fruit, then He changes it until it becomes dry wood with which fires are lit. For He does whatever He wills and He is able to do whatever He wills, and none can stop Him.

Qatadah said concerning the **Ayah**: الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ (He Who produces for you fire out of the green tree, when behold you kindle therewith).

this means, the One Who brought forth this fire from this tree is able to resurrect him.

It was said that this refers to the **Markh** tree and the **`Afar** tree, which grow in the Hijaz.

If one wants to light a fire but has no kindling with him, then he takes two green branches from these trees and rubs one against the other, and fire is produced from them. So they are just like kindling.

This was reported from Ibn Abbas, may Allah be pleased with him.

أَوَلَـيْسَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِقَـدِرٍ عَلَـى أَن يَخْلُقَ مِثْلَهُم

36:81 Is not He Who created the heavens and the earth, able to create the like of them!

بَلَى وَهُوَ الْخَلَّـقُ الْعَلِيمُ

Yes, indeed! He is the All-Knowing Supreme Creator.

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

36:82 Verily, His command, when He intends a thing, is only that He says to it, "Be!'' -- and it is!

فَسُبْحَـنَ الَّذِى بِيَدِهِ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ

36:83 So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.

Allah points out His great Might and Power in that He created the Seven Heavens with all their stars and planets, and the Seven Earths with everything in them.

He tells us to find the proof that He will recreate our bodies in His creation of these mighty things.

This is like the **Ayah**:

لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْـبَرُ مِنْ خَلْقِ النَّاسِ

The creation of the heavens and the earth is indeed greater than the creation of mankind. (40:57)

And Allah says here:

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُم ...

Is not He Who created the heavens and the earth, able to create the like of them!

meaning, the like of mankind. So, He will recreate them as He created them in the first place.

Ibn Jarir said,

"This **Ayah** is like the **Ayah**:

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْـىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead! Yes, He surely is able to do all things. (46:33)''

And Allah says here:

... بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ (٨١)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (٨٢)

Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!''-- and it is!

meaning, He only needs to command a thing once; it does not need to be repeated or confirmed. When Allah wants a thing to happen, He only says to it: "Be!'' once, and it is.

Imam Ahmad recorded that Abu Dharr, may Allah be pleased with him, said that the Messenger of Allah said:

إِنَّ اللهَ تَعَالَى يَقُولُ:

يَا عِبَادِي، كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ، إِنِّي جَوَادٌ مَاجِدٌ وَاجِدٌ أَفْعَلُ مَا أَشَاءُ، عَطَائِي كَلَامٌ، وَعَذَابِي كَلَامٌ، إِذَا أَرَدْتُ شَيْئًا فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُون

Allah, may He be exalted, says:

"O My servants, all of you are sinners apart from those whom I protect from sin. Seek My forgiveness and I will forgive you. All of you are in need except for those whom I make independent. I am Most Generous, Majestic, and I do whatever I will. My giving is a word and My punishment is a word. When I want a thing to happen I merely say to it `Be!' and it is.''

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ (٨٣)

So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.

means, glorified and exalted and sanctified above any evil be the Ever Living, the Self-Sufficient, in Whose hand is the control of the heavens and the earth, to Whom all matters return. His is the power to create and command, and to Him all mankind will return on the Day of Resurrection. Then He will reward or punish each one according to his deeds, and He is the Just, the Generous Bestower, the Graciously Disposed.

The meaning of this **Ayah**, فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ (So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the sovereignty (**Malakut**) of all things) is like the **Ayat**:

قُلْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَىْءٍ

Say: "In Whose Hand is the sovereignty (**Malakut**) of everything.'' (23:88)

تَبَارَكَ الَّذِى بِيَدِهِ الْمُلْكُ

Blessed be He in Whose Hand is the dominion (**Al-Mulk**). (67:1)

Al-Mulk and **Al-Malakut** mean the same thing, although some people claim that **Al-Mulk** has to do with the physical realm and **Al-Malakut** has to do with the spiritual realm. But the former view is the one which is correct, and this is the opinion of the majority of the scholars of **Tafsir** and others.

Imam Ahmad recorded that Hudhayfah bin Al-Yaman, may Allah be pleased with him, said,

"I stood in prayer with the Messenger of Allah one night and he recited the seven long Surahs in seven **Rak`ahs**. When he raised his head from bowing, he said,

سَمِعَ اللهُ لِمَنْ حَمِدَه

Allah hears the one who praises Him.

Then he said;

الْحَمْدُ للهِللهذي الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَة

Praise be to Allah, the Owner of **Malakut**, might, pride and greatness.

His bowing was as long as his standing position, and his prostration was as long as his bowing. Then he finished and my legs were nearly broken.''

Abu Dawud recorded that `Awf bin Malik Al-Ashja`i, may Allah be pleased with him, said,

"I stood in prayer with the Messenger of Allah one night and he recited **Al-Baqarah**.

- He did not reach any **Ayah** that mentioned mercy but he paused and asked for it, and

- he did not reach any **Ayah** that mentioned punishment but he paused and sought refuge from it.

Then he bowed for as long as he had stood, and while bowing he said,

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Glory be to Allah, the Owner of might, **Malakut**, pride and greatness.

Then he prostrated for as long as he had bowed, and said something similar while prostrating.

Then he stood and recited **Al `Imran**, then he recited one Surah after another.''

This was recorded by At-Tirmidhi in Ash-Shama'il and An-Nasa'i.

This is the end of the Tafsir of Surah **Ya Sin**. All praise and thanks are due to Allah.